THE
MADURA COLLEGE MAGAZINE
(REGISTERED)
(PUBLISHED EVERY MONTH)

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ON THE TEMPLE TOWER

We send our New Year Greetings to all our readers, advertisers and to all those who have been extending to us their sympathy and support and wish that 1936 would in every way be a happy and prosperous year. Standing at the threshold of the New Year with new-born hopes, we feel reluctant to look back into the rather unfortunate year that has just passed. The year saw the havoc wrought by Nature on the people of this ancient land in the form of the great earth-quake at Quetta. The peace of the world too has been rudely shaken by the aggressive policy of the Italian Dictator Mussolini. But we hope that with the New Year will come peace and plenty to the world in general and our country in particular.

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We publish elsewhere the full text of the Rectorial Address delivered by Rao Sahib C. V. Krishnaswami Iyer Avl., on Saturday 30—11—35. The contribution of our Rector to the development of culture and learning in this country is too well known to need any reiteration here. The views set forth by him in his address come from a great store-house of knowledge and experience. At a time when every man in the street has begun to denounce English Education on some flimsy ground or other, the staunch support given to it by Rao Sahib C. V. Krishnaswami Iyer is most well-timed. "One of the oft-repeated charges," he observed, "against the present system is to say that it was only intended to manufacture 'Civil Servants'.........This *motif* is not true in fact and even if true, is not so low an ideal at all as is sought to be made out." It is idle to reject the view of our Rector when he said that the best compliment one could pay to our Educational System was that the best-equipped administrators of our nation were to be got only from the schools and colleges conducted under this system. Merely because at present there are more educated men than the public services can absorb, we should not conclude

that the system must be scrapped as radically wrong and useless. Nor can an English-educated man be charged, as is often done, with irreligiousness. He is in no way inferior in character to the product of any other system of education in this country or elsewhere. English Education has been responsible for the restoration of the original virility and cleanliness of Intellectual India. In fine we can say with our Rector that all these expressions of discontent with the present system of education are due to the failure of our young men to utilise their 'College-life' to the full and not due to the system as such.

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The Address delivered by Mr. P. N. Nageswara Iyer Advocate, Trichinopoly, on the same day on the occasion of his presenting the portrait of his father, the late Rao Bahadur Narayanaswami Iyer Avl., to our College deserves special mention. By giving us an account of the connexion of his father with our College, he in a way laid before us the history of the institution from the beginning of this century and the various vicissitudes in its fortune. We earnestly hope with him that the "portrait of his father would keep the banner of the Madura College aloft, would be an emblem of inspiration to all and would serve to uplift its glory, so that it might develop into the future home of the resuscitated University of Madura."

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"Will you use arrows alongside of machine-guns and tanks in modern warfare?" asked Col. Bolanath, President of the Indian Medical Council, in the course of an address criticising Indian System of Medicine delivered to the members of the Medical profession in Madura. It is really unfortunate that at a time when the country is just trying to realise the value of Ayurvedha and when even the Government in spite of much opposition has been compelled to support

Ayurvedhic and Unani dispensaries, a man of such high position and eminence should have made an observation quite unwarranted by facts. At the outset it may be observed that even arrows have their place alongside of machine-guns and tanks as cottage-industries alongside of huge Trusts and Kartels. To indict Indian System of Medicine and Surgery as good for nothing when no adequate opportunity, not to speak of encouragement, has been given to its practitioners, is, to say the least, very unfair. Almost everyday we see in the papers some miraculous cure effected by the Indian Physicians. Eminent writers and doctors of the West have themselves admitted the extraordinary virtue of the Indian System of Medicine. Dr. Besant said, addressing an Indian audience, "In physics and chemistry you have advanced far more; in medicine you are still more advanced. In the West it is by no means a science, but largely guess-work. Indian Medicine-both of the Hindus and the Mohammadans-is superior to the Medicine of the West." Dr. Geo. E. Clarke of Philadelphia observes: "I would rather trust Ancient Hindu Practice than the allopathic practice.........if the physicians of the present day would drop from the Pharmacopoeia all the modern drugs and chemicals, and treat their patients according to Charaka, there would be less work for the undertakers and few chronic invalids in the world." In the face of such observations, the speech of Col. Bolanath causes no little surprise. One Swamiji who has just started a Vaidyasala in Rameswaram has proved beyond doubt his capacity to cure leprosy. Readers of Paul Brunton's fascinating book 'Search in Secret India' know the infinite wisdom that lies still hidden in India. Speeches like this, therefore, do little justice to Indian genius.

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There is one factor in India (realised by few) which disturbs the smooth running of administration. It is the tradition of extravagance that has crept into India in the matter of holidays. Writing about this, Mr. S. R. Ranganathan observes

in his brilliant book on Library Administration, "There is a plethora of holidays, scattered periodically throughout the year—Hindu Holidays, Mahommadan Holidays, Christian Holidays, Vaishnava Holidays, Roman Catholic Holidays and surprise holidays because 'A' visits the locality, or "B" was dead, or 'C' was once born, or "D" did or did not do something else, or "E" lost or won a cricket match. The number of Christian Holidays, for example, that India has is many times greater than what the Christian countries themselves have. Add to this, there is a long list of "late attendance" days and "early closing" days. The rusult of this is the merciless thwarting of the rhythm of work." Some body should prick these bubbles and wipe out this baneful tradition.

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Dr. S. Krishnaswami Iyengar did well in drawing the attention of those interested in oriental studies (in the course of his Presidential Address delivered before the All India Oriental Conference held in Mysore) to the need for creating an organisation to collect together all the research materials with a view to enable the research scholars to carry on their work with ease and convenience. It has to be painfully admitted that progress in Oriental research has not kept pace with the progress in other branches of learning in India. In fact even to-day if a survey of achievement in Oriental learning is made, the contribution of the European Scholars is bound to eclipse that of the Indians......It is indeed unfortunate that in spite of the many Universities we have, our contribution to Oriental learning should be at once so slow and inconsiderable. The reason however is not far to seek. Facilities to study about Ancient India are far more in Europe than in India itself. It is certainly amusing to hear of scholars going to England to study about India. Yet for want of facilities scholars have to move towards the West.

It is needless to point out that a library is to a research student what a plough is to a peasant. It is very strange that no effort should have so far been made to start an All India Oriental Library where scholars thirsting to carry on research could find all the necessary materials-books, manuscripts and copper plates - collected, classified and catalogued. This is a very urgent problem, for until such a library is created, progress in Oriental research is impossible if not unthinkable. As it is, Oriental manuscripts and records are so scattered throughout the length and breadth of India that the research scholar is often compelled to spend more time in travelling than in studying. To travel from Mysore to Baroda or from Tanjore to Benares to clarify a small point is certainly too great a sacrifice to be expected of a poor research student. The Conference would be helping the research workers considerably if it would unanimously resolve upon starting an All India Oriental Library in one of the cultural capitals of India. Madura in the South, where flourished in centuries gone by the famous Tamil Academy, has as great a claim to be the seat of such a library as Pataliputra in the North.

THE CONGRESS GOLDEN JUBILEE

28th Dec., 1935.

This is the Congress Jubilee Day :
Let us salute the Motherland;
Let us sing patriotic lay
And onward march, a Brave, Bright Band.
The Congress Golden Jubilee
Rings Peace, Swaraj and Strength with glee.

The Congress stands a mighty tree
And gives to all the song and shade ;
A lovely Shrine of Liberty
With fruited boughs high o'er the glade.
The Congress Golden Jubilee
Rings Peace, Swaraj and Strength with glee.

A river wide and deep now flows
The Congress over Motherland;
The desert blossoms as the rose ;
The Village Industries expand.
The Congress Golden Jubliee
Rings Peace, Swaraj and Strength with glee.

Without Caste, Creed, Community,
The Patriots in their Pilgrimage,
Sing songs of Truth, Love, Unity
Of Ind the land of saint and sage.
The Congress Golden Jubilee
Rings Peace, Swaraj and Strength with glee.

A sweet and sacred Pillar of Fire
Mahatma leads the Motherland;
Her Patriots, decked with bright attire
Of Khaddar, march a Brave, True Band.
The Congress Golden Jubilee
Rings Peace, Swaraj and Strength with glee.

Let us love *Harijans*, by birth,
All Children dear of Mother Ind;
They are the salt of fruitful earth;
Their simple hearts are warm and kind.
The Congress Golden Jubilee
Rings Peace, Swaraj and Strength with glee.

Let Hindus, Muslims, Christians live
As children loving Mother Ind;
With head held high, their best to give
Her, pure at heart and sound in mind.
The Congress Golden Jubilee.
Rings Peace, Swaraj and Strength with glee.

Full Fifty Fighting Years have gone
Since Congress took its noble Birth;
Sarma Salutes the rosy Dawn
That wakes the sun to shine on earth.
The Congress Golden Jubilee
Rings Peace, Swaraj and Strength with glee.

G. C. SARMA, B. A.
(OLD BOY.)

IBSEN AND HIS MESSAGE

By
B. S. Dandapani Sarma, M. A.

Ibsen and Shaw found themselves in a Europe where the will of man was struggling to free itself from the chains of conventional beliefs and ideas. Ibsen, the Norwegian Poet and Dramatist was 46 years old when he became aware of this revolt The true poet that he was, he recognised in this revolt an extende dapplication of the moving impulse of his own life. To him self-realisation was only possible when the conventions of a bygone age did not hamper the needs of a growing human being. He therefore dedicated his genius and his art to the cause of helping man and woman to " be thyself "

Ibsen's vehicle of propaganda was a novel one. Turning aside for a time from poetry, he wrote a dozen dramas in simple prose and of compact construction illustrating powerfully the mischief done by rules of conduct which had outlived their existence. His plays flashlight the individual soul in the throes of an awakening to its responsibilities. It is the peculiar fortune of Europe to have had Ibsen at a momentous period of its social history. No part of Ibsen's message is more vital particularly to a country like ours than that of his emphasis upon the woman's right to realise her Personality. "*The Ghosts*" published in 1871 is of particular interest to us in India. This is a great drama and proves Ibsen to be of the tribe of Shakespeare. A professor of literature watching the play at Berlin repeatedly exclaimed, "This day marks the beginning of a new literary era" To Ibsen's contemporaries however the play gave rise to very grave questions. Men and women looked upon it as something foul. The Play attacked the Christian ideals of marriage and morality. Yet Ibsen had the courage to attack ideals which had outlived their utility.

Another aspect of his Message is his attack on the false ideal of democracy. The representative play which enables us to

understand this message of his is "*The Enemy of the People*" To Ibsen democracy is right and good when it is a question of removing old abuses and securing the "greatest good of the greatest number." But in questions of the newest social prospects the majority can never be in the right. In such cases, it is only the still small voice, the pitiful minority (that refuses to be stifled) which can give the lead.

Ibsen has thus tested the validity of every ideal by it effect on life. Whatever is outworn must be weeded out, what is false, rectified, what is inhuman, cut off. There is to be no surrender to any ideal of conduct simply because custom has sanctioned or sanctified it. Life is the fulfilment of the will and the human will, as is well-known, is constantly changing. "How then," he rightly asks, "can it be fulfilled always under the same conditions?" Therefore it is that every ideal must be open to continuous reevaluation in the light of private judgment. To him, no progress was possible without such an awakening. Europe recognised the value of his message and honoured him adequately in his lifetime. He was the guest of Kings and the recipient of numerous titles and honorary degrees. He has an abiding influence in Western Society and remains even today, the friend of women and the idol of youths.

Other peoples opinions are worthy of consideration, but it is a great mistake to fall into the habit of accepting all our views ready-made. Individual brains are given for individual uses and there is nothing that so weakens them as allowing others to do all our thinking for us.

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I like life, and I also like righteousness. If I cannot keep the two together, I will let life go and choose righteousness.

THE HAPPINESS OF SCIENCE AND THE SCIENCE OF HAPPINESS

BY

Dewan Bahadur, K. S. Ramaswami Sastrigal, B. A., B. L.

Ours is an age of science, but we hardly pause to ascertain what is the essence of science. Science has brought to us both happiness and unhappiness; but on the whole, happiness exceeds unhappiness. It is the knowledge of the laws of Nature irrespective of how we apply such knowledge. It has profoundly influenced the family and also the economic and political life of many-sometimes for the better and sometimes for the worse. But knowledge is not wisdom and it is the duty of man to correct knowledge by wisdom, just as he corrects ignorance by knowledge. Science tells us about the means of power; but knows and says nothing about the purpose of life. Our greatest mistake today is in going to the sciences for instruction about the ends and aims of life instead of treating them as the means for achieving the ends of life.

What is Science? It is knowledge of the laws of Nature. But it does not follow that because a scientist is skilled in deduction and induction in his branch of science, he is well-informed or free from prejudice in regard to social or artistic or religious matters. Within his field the scientific man follows steadily a rigorous method. He observes facts and formulates a hypothesis and verifies the consequences of the hypothesis. His laws rest upon induction and he proceeds by the method of analysis. But after all he only guesses at truth. The scientific man himself is not so very crudely assertive as the modern man in the 'modern' street. Bertrand Russell says well: "It is a curious fact that, just when the man in the street has begun to believe thoroughly in science, the man in the laboratory has begun to lose his faith". Matter which seemed solid has been etherealised as mere energy. We hear about the principle of indeterminacy and we hear not only about scientific determinism as we heard before but also about scientific free-will. Indeed, Bertrand Russell goes so far as to say: "Such

orderliness as we appear to find in the external world is held by many to be due to our own passion for pigeon-holes and they maintain that it is quite doubtful whether there are such things as laws of Nature". The modern representation of the Universe is that it is like a soap-bubble. Professor Jeans says, "And the substance out of which this bubble is blown, the soap-film, is empty sphere welded on to empty time". According to him the world consists of thoughts of which there are three grades, viz., the thoughts of God, the thoughts of men awake, and the thoughts of dreaming men. This does not vary much from the Indian doctrine of Maya.

But apart from all this intellectual self-annihilation by science, it can become an instrument of happiness if only human constructiveness keeps under control the possibilities of scientific destructiveness. We must know not only nature's laws but also the values of life. But how are we today? Egoism and pessimism seem to go hand in hand. Egoism takes the form of variety and love of power and domination. The struggle for existence is becoming keener and more heartless every day. Love of excitement and sensation is on the increase. The result of these causes is an almost universal pessimism. Life has lost its sense of adventure and has become impoverished in affection. Work has ceased to be a means of self-expression and has become a mere instrument of wealth. The possessive aspects of life are in excess of the creative aspects.

It is thus clear that we can get the best results from science only when we become better men. Let no one suppose that the head can go ahead leaving the heart behind. It is necessary that we should realise that we have passed through an era of disintegration and that we must enter the era of integration. We must know the science of happiness if we disire to have the happiness of science.

ARE BOOKS YOUR REAL FRIENDS?

By
Rao Sahib, S. R. Ranganathan, M. A., L. T., F. L. A.

"If the crowns of all the kingdoms of the empire were laid down at my feet in exchange for my books and my love of reading, I would spurn them all"—Fenelon.

I am afraid it will be very difficult for us to elicit an answer 'Yes' to this question from the readers. Assuming that what obtained in my student-days obtains even now so far as students are concerned, books do not mean real books, but text-books and note-books. To those who are below the average, these text-books and note-books are unwanted tyrants more hated than loved. Those who are above the average look upon these text-books and note-books as slaves to be dispensed with as early as possible. In neither case are their books real friends to students.

Book can be friends only if they are real books - - if they are books of a certain sort. A friend, according to the Dictionary, is one who throws benevolent influence on another. Now, if books are to throw a benevolent influence on the reader, they should be saturated with the personality of the author. The personality of the author should appear in every line, in every word and even between words. The flavour of the personality should be unmistakably present in the book. The chief charm of the greatest books of the world like the Koran, the Holy Bible, the Ramayana, and the plays of Kalidasa and Shakespeare is the everlasting presence of the personality of the authors in them. It may be a thousand years since the book was written. It may be that the author of the book is dead and gone. But still the personality of the author is ever present in the books and make the books iridescent.

I should say a word of warning here lest the readers should go away with the impression that only works in literature can be real books.E ven what is believed to be a dry as dust

subject by some - - even a subject like Mathematics - - is capable of being the medium for transmitting the influence of the personality of the author. The mathematical works of Hardy, Borel, Valle Pousson and in general those of most of the French writers are examples in point. In their mathematical works, in spite of the subject-matter being mathematics, we find the flavour of the personality of the author unmistakably. So it is in all subjects· It is those books with such lasting personal element that will be permanent books.

As students of English literature, the readers of this magazine are sure to have read of the testimony of English writers like Carlyle and Ruskin. Let us know the views of some American and French writers· Here is Emerson of the 19th century, "In the highest civilization the book is still the highest delight." Here is another American, a generation earlier than that of Emerson, Mr. Channing, "God be thanked for books." Look at the ecstasy of Mr. Channing. Are you not able to see the ring of sincerity in his testimony about the value of books? Here is the 18th century French Philosopher Montesquieu, saying, "Study has been to me a sovereign remedy against the vexations of life, having never had an annoyance that one hour's reading did not dissipate."

The very wording of the issue implicitly suggests that books can also be false friends. Can this be true, you may ask. My answer, unfortunately, is 'Yes'. In these days when books are produced in myriads, when thousands of volumes are produced in each country, each year, when as many as 4000 books are produced per annum even in Madras, it is no wonder that some books may be false· Here again I shall substantiate my statement by a concrete instance. I refer to an incident which occurred twelve years ago. It was connected with the University Examination in a subject which is reputed to be very exact — mathematics. Years ago a certain theorem was set to be proved in a University Examination. Some of the students simply wrote that the theorem was absurd. When the matter came

up for discussion among the examiners, the paper-setter began to pull out a book and show the theorem exactly as he had set in the paper, printed in that book. The fact was that due to a false tradition the popular text-book had been perpetuating a wrong theorem. Certainly, in this case that book was a false friend of that paper-setter. I can give any number of examples where books may prove to be false.

It is this fact that has made the library profession invent the idea of reference-work. Libraries are now appointing a corps of reference librarians. In the Madras University Library, we have assigned the best of our men to this work. The business of the reference librarian is to interpret the books to the readers and help the readers to distinguish the true book from the false. You might ask, 'Why not the libraries discord the false books.' The answer to that question is that no book is entirely false Thay have always some element of reality in them. Further, a library, like the Madras University Library, has to keep on its shelves all kinds of books at least for purposes of research-particularly antiquarian research. The business of the reference—librarian is to take the visitor on hand, find out his book-temperament and his general outlook and find out for him such books as would fit in with his temperament and need and prove to be a real and lasting friend of his.

OUR TREASURE

"A good book is the precious life-blood of a master-spirit embalmed and treasured upon purpose to a life beyond life."... ......Milton·

Many are the benefits that we derive from the study of books. They give new ideas and thoughts to life, and instruct us all how to live. They relieve and humour the afflicted; rectify and mend the stubborn, reprieve the fools and assure the wise and even give them strength. As Ruskin says, " True advancement, *sine dubio* lies in learning." Above all books offer valuable aid to all of us at all times. Indeed a study of books gives us an indispensable treasure of knowledge.

V. Ramachandran, VI. Form, A. R. High School.

தன்முயற்சி

By

R. Gopalan, VI Form B., S. H. School.

ஒருவர் பிறர் உதவியைநாடாது, ஒரு காரியத்தைத் தாமே முயன்று எக்கஷ்டம் வந்தபோதிலும் மனம் தளராமல் செய்து முடிப்பதுதான் 'தன்முயற்சி' யென்பது. எக்காரியத்தைச் செய்ய வேண்டுமானாலும் நாம் அதனைச் சிறிதாவது முயற்சியின்றி அடைதல் மிகவும் கஷ்டம். நாம் முயற்சியோடு ஒரு காரியம் செய்யத் தொடங்கினோமானால், அக்காரியத்தை பிறருதவியின்றி எளிதில் முடிக்கலாம். நாம் முயற்சிசெய்யாமல் பிறர்மேல் பழிசுமத்துவது மிகவும் தவறு. அதிலும் காலம், இடம் அறிந்து முயற்சிசெய்ய வேண்டும். தன்முயற்சியால் ஆகாத காரியம் ஒன்றுமில்லை.

'முயற்சியுடையார் இகழ்ச்சியடையார்' எனவும்

'ஊக்கமது கைவிடேல்' எனவும்

ஆன்றோர் கூறியுள்ளபடி நாம் எக்காரியத்தையும் முயன்று செய்யவேண்டும்.

சிலர் கடவுள் நமக்குப் பொருளைக்கொடுப்பாரென்று சிறிதளவும் முயற்சியில்லாமல் சோம்பித்திரிகிறார்கள். இது பெருந்தவறு. 'தெய்வங் காட்டுமேயன்றி வாயிலூட்டாது என்றபடி, முயற்சியில்லாமல் பயன் கிடைக்காது. ஒவ்வொருவரும் முயலும் முயற்சிக்குத்தக்க பயனே கிடைக்கும். மேலும், நாமே ஒரு காரியத்தைச் செய்து முடித்தால் அது நமக்கு மிகவும் இன்பமாயிருக்கும். ஆனால் அக்காரியம் முயற்சியில்லாமல் பிறரால் கைகூடினால் நமக்கே அதனருமை தெரியாது. நாம் ஒவ்வொன்றுக்கும் பிறருதவியை நாடலாகாது.

'இளமையிற் கல்' என்றபடியும்,

'விளையும் பயிர் முளையிலே தெரியும்' என்றபடியும்,

நாம் சிறுவயதிலேயே இப்பழக்கத்தைப் பழகி வருதல் நலம்.

தேவதத்தன் என்பவன், சிறு வயதினனாயினும் தான் எங்காவது சென்று தொழில்புரிய வேண்டுமென்னும் முயற்சியோடு, தன் தாயிடம் சென்று, பணிவாகவும், நயமாகவும் கேட்டு, விடைபெற்றுச் சென்று ஒரு ஆசாரியிடம் சம்பளத்தில் அமர்ந்தான். முயற்சியாலல்லவோ இவன் நினைத்தகாரியம் நிறைவேறிற்று. மேலும், மார்க்கண்டேயன் காலனை வென்றது தன் முயற்சியாலன்றோ! கோபாலகிருஷ்ண கோகலே, வைத்தியநாத நாவலர் முதலியவர்கள் தன் முயற்சியாலல்லவோ உயர்ந்த பதவியை அடைந்தார்கள். இன்னும்,

'வருந்தினுல் வாராததொன்றில்லை'

என்ற வாக்கின்படி எதையும் நாம் முயற்சியோடு செய்தால், அக்காரியம் கஷ்டமின்றி நன்ருக முடியும்.

ஆதலால் நாம் எப்பொழுதும் தன்முயற்சியுடன் வாழ்வோமாக.

Death is not rest; there is no sleep
For tired sorrow there:
The onely way to cease to weep
Is to learn how to bear.

— Pamela Grey.

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One great trouble with the country is that too many men are eating without sweating and too many are sweating without eating.

NOTES

Rector's Day

The most outstanding event to be recorded was the celebration of the Rectors's Day on 30—11—35. For the first time in the annals of our College, the New office of the 'Rector' was created and Rao Sahib C. V. Krishnaswami Iyer, Retired District and Sessions Judge was appointed Honorary Rector for 1935—'36. The celebration began with a procession in the morning in which the portrait of Sri Ramana Maharshi was well adorned and taken in a car and installed in the College Hall. In the evening there was a public meeting in the Victoria Edward Hall, presided over by Mr. R. M. Sundaram, I. C. S., Dewan of Sivaganga. After prayer Mr. A. Rangaswami Iyer, President of the College Board read out messages of good wishes received from various gentlemen. The principal next presented a report about the activities of the College and after referring to the several endowments for scholarships and prizes, appealed to the public for further support to the College which stood for the promotion of Hindu Culture and Hindu ideals.

Mr. P. N. Nageswaran, B. A., M. L., next presented to the College the portrait of his father, the late Rao Bahadur M. S. Narayanaswami Iyer. While requesting the Rector to unveil the portrait on behalf of Sir T. Desikachariar, he said:

"I consider this evening as the happiest moment of my life in that it witnesseth the fulfilment of a long-cherished ideal of mine. When, on the death of my father in December 1913, we, the members of his family, in obedience to his last wishes, decided to give a donation towards the establishment of a medical institution in this town and when the dispensary which you now see in the North Masi street was opened in 1919 by the late Lord Pentland, the then Governor of Madras, I had almost wished that something should have been done to commemorate my father's connection with the Madura College. It is not in

the fitness of things that I should expatiate upon my father's services to the College but I cannot refrain from referring to one or two matters which come to my mind at present. Firstly, I remember when at the prize-distribution held in 1903 in the inner quadrangle of the Sethupathi High School, it was announced that the high school which was, till then, under the independent management of the then Rajah of Ramnad, was to become a branch of the Madura College. Secondly, I also quite remember that the huge pile of buildings which you now see on the other side of the Vaigai, but then located just opposite the Madura College was in a comparatively insignificant position and was not so patronised as our College. Thirdly, I also remember how the late Mr. S. Venkobachariar used to come to see my father almost every week-end and discuss with him all matters relating to the Collge, the discussion lasting for several hours. I am sure those of you who were here in those days will agree with me in thinking that the popularity of the Madura college was then entirely due to the interest my father had taken in the affairs of the College.

When, on the amendment of the University Act, it was decided to abolish all second-grade colleges in the Presidency it had become necessary to remove the college buildings to a more spacious one and find endowments for the purpose. When the gentleman then in charge of the endowment fund, approached me, I requested him to accept a portrait of my father, but he would have none of it and regretted his inability to accede to my request as there was no building to house the portrait. Much money was not collected but the College was able to hold its position in spite of troublous times. When, in July last, it was announced that Mr. A. Rangasami Aiyer had come forward with a substantial donation of Rs. 50,000/- towards the construction of a building on the site which had been acquired for the purpose, I repeated my request to have a portrait of my father in the College buildings. I am glad that he and the members of the Executive committee have accepted my request. While thanking them for their kind acceptance,

I take this opportunity of announcing that I have decided, again with their approval, to institute, in my own humble way, a scholarship, amounting to the value of Rs. 72 tenable among the poor bona-fide students, irrespective of caste or creed, desirous of continuing their studies in the B. A. course of this College. The scholarship is to be given to the student who gets the highest number of marks in English in a special examination to be held for the purpose on the lines of the Ramnad Rani scholarship. I have specified English as the subject because I feel that it will be the only one to conform to my father's wishes, the art of good speaking. It will not be out of place to mention that my father made me, even when I was a student of the Sixth Form, read Shakespeare's Hamlet with the sole aid of the ordinary Chambers's pocket dictionary.

Having decided to have a portrait of my father in the College, Mr. Rangasami Aiyer and myself were considering who should be asked to unveil the portrait. We could not think of any person other than Sir T. Desikachariar of Trichinopoly. Ever since I settled down in Trichinopoly more than ten years ago, we used to meet very often and hardly an occasion would pass when he would not refer to my father and the pleasant days he used to spend in his company whenever he came to Madura during the time when his father in-law, Dewan Bahadur T. M. Rangachariar, was Subordinate Judge here. Sir T. Desikachari was much pleased to accede to our joint request but, owing to the sudden illnesss of his wife, he could not be here with us this evening. In his unavoidable absence, I have only to request his quandum Secretary, Rao Sahib C. V. Krishnasami Aiyar, to unveil the portrait. Sir T. Desikachari used to always speak of the good work done by him as Secretary of the Civil Judicial Committee. May this portrait of my father keep the banner of the Madura College aloft and be an emblem of inspiration to all and serve to uplift its glory so that it may develop as the future home of the resuscitated University of Mathura.

I now request you, Sir, to unveil the portrait.

The Rector then read out the message of Sir T. Desikachariar in the course of which he said:

"Posthumous honour rendered to a worthy member of society is by itself proof of his intrinsic merit. I esteem it a privilege to do honour to such a person, my departed friend Rao Bahadur Narayanaswami Aiyer." "He was a perfect gentleman—answering to the definition of Cardinal Newman of that ill-understood term. He had the polished manners and high bred behaviour which are so difficult of attainment and so strictly personal when attained. I must thank my old classmate Rangaswami Aiyar and my young friend Nagu for being allowed to participate in this function. More than two decades after the departure of Rao Bahadur Narayanaswami Aiyar we are honouring him: it is all the more precious to his memory as the appreciation of true values stands on a high level after all bias and personal predilection have lost their sway"

Mr. A. Rangaswami Aiyar, President of the College Board expressed much pleasure in accepting the portrait and the endowment. He hoped that the endowment made by Mr. Negeswara Aiyar would be the forerunner of many more such endowments. He reminded that Madura had been a seminary of learning from ancient times and while seats of learning like Taxila had disappeared and gone to oblivion which the labours of the Indian Archaeological Department brought to light, Madura alone had survived many vicissitudes. Compared to it, all the European universities were mere mushroom growths. Bearing this in mind, he hoped that the public would come forward to raise Madura again to the reputation which it had enjoyed in the ancient past. He expected before long for the College a portrait gallery of distinguished sons of this great land and particularly of these districts which would be a source of perennial inspiration to future generations of students who enter life through the portals of Madura College.

Rao Sahib C. V. Krishnaswami Aiyer, Honorary Rector of the College, then addressed the gathering.

Mr. R. M. Sundaram, in the course of his concluding remarks thanked Mr. A. Rangaswami Aiyar, for inviting him to preside on the occasion. He was glad that the present occasion had been availed of to commemorate the services of the late Rao Bahadur Narayanaswami Aiyer. The function terminated late in the night with a vote of thanks.

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We congratulate Mr. V. Sundaresa Iyer, B. A., L. T., of our College (chemistry Assistant, A. R. High School) on his recent election to the Madura District Secondary Education Board. We are proud to record that he secured as many as 228 votes as against 63 and 59 of his competitors.

We congratulate Mr. M. Sankaranarayanan, B. A., of our College on his getting the gold medal instituted by the Madura cum Ramnad Public Servants Co-operative Society for standing first in Economics among the students of the two districts, the medal was presented to him on 14—12—35 by Mr. H. M. Hood, I. C. S., Collector of Madura.

THE MADANAPALS IN MADURA — HOCKEY MATCH

On 23rd December our players had the pleasure of meeting a Hockey Team from the Theosophical College, Madanapalle which was here on a tour. The match was very interesting and highly contested. Though we were defeated by 3 goals to nil, we put up a strong opposition.

CRICKET CLUB

We played a friendly match with the Sivaganga Raja Sahib's XI on 3rd Nov. at the M. U. C. C. grounds and won the match by a good margin of 44 runs.

The scores:—Madura College XI-92 (R. Krishnier 33, S. Hariharan 25, Rajagopal 5 for 22).

Raja Sahib's XI-48 (Doraiswamy 16, Sidhamoorthy 5 for 24, S. K. Ramanathan 4 for 28.)

In response to an invitation from the Sivaganga Club we played a return match with them at Sivaganga and were defeated by a narrow margin of 21 runs. That day our batsmen did not come up to expectation and the fact that we had to face for the first time a googly bowler was one of the reasons for the sudden collapse of our side. M. Sidhamoorthy of our side was deadly with the ball supported by a strong field. He dismissed the All-Madras player Mr. A. V. Krishnaswamy for 17 runs. Our wicket-keeper Mr. V. N. Krishnamoorthy kept the wicket well and he also scored 19 runs.

Scores: Rajah Sahib's XI–78 (A. V. Krishnaswamy 17, L. Venkataraman 19, G. P. Sidhamoorthy 6 for 39, S.K. Ramanathan 3 for 28, R. Krishnier 1 for 2) Madura College XI–57, (V. N. Krishnamoorthy 19, A. V. Krishnaswamy 7 for 26, G. V. Natarajan 2 for 12)

A cricket match was played on the New Year's day on our grounds under ideal weather conditions between teams skippered by Mr. S. K. Ramanathan and Mr. R. Krishnier.

Mr. Ramanathan's XI batted first and were disposed of for a small total of 92 runs-Hariharan and Muthiah contributing 22 and 16 runs respectively. Though Hariharan batted well, Sidhamoorthy for Krishnier's XI was deadly with the ball accounting for 5 of the best batsmen at 6 runs apiece. He was supported at the other end by R. Saketharam who took 3 wickets conceding 13 runs.

V. N. Krishnamoorthy kept wicket well. Neat in style he had been regarded as better at catching than at stumping; but in this match he had reached a high standard of consistency in both by doing nice work in support of Saketharam.

Krishnier's XI replied with 141 runs for 4 wickets, Sidhamoorthy 40 not out and Krishnamoorthy 31 and thus won the match by 6 wickets.

SETHUPATHI HIGH SCHOOL

1. On 29-11-35 M. R. Ry. Rao Sahib C. V. Krishnaswami Aiyer Avl., B. A., B. L., Retired District and Sessions Judge and Rector of the Madura College for the year 1935—36 was pleased to address the students of the Sethupathi High School. The meeting was presided over by M. R. Ry. Rao Sahib R. Narasimha Iyengar Avl., a member of the Madura College Board.

The Lecturer emphasised on the three-fold character-physical-intellectual-and spiritual-of education. The lecture went home to every student and was highly interesting.

The Vice-President Mr. V. Yegyanarayana Iyer proposed a vote of thanks and the meeting came to a close.

2. On the 2nd day of Inspection (which came off on the 3rd December 1935) a debate on parliamentary lines was conducted by the members of the senior section of the Literary and Debating society in the immediate presence of the D. E. O. and the Dupty Inspector of schools. The proposition moved was "Vernacular shall be the medium of Instruction in our High Schools. The Debate was very lively. A poll was taken. The 'Ayes' carried the day.

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HOW THE MOVEMENT GOES

The prominent event in the month of November 1935 was the celebration of the Rector's Day of our College. The function was a great success. In the morning, the devotees and lovers of Sri Ramana Maharishi of Ramana Ashram, Thiruvannamalai, presented a portrait of their Master to the Madura College. They brought the portrait in a procession in the grand old Hindu way accompanied by music, elephants and other paraphernalia from the A. Rangaswami Aiyar High School to the Madura College, where it was accepted by the President of the College Board on behalf of the management.

* * *

The College as the Repository and Exponent of Liberal Hindu Culture and Civilisation stands for the harmonious blending of the Old and the New. From very ancient times, Hindu Culture or Dharma has insisted upon the existence of a Reality of which the phenomenal manifesting around us is only a temporary manifestation, and that Atman represents the substratum of all things, gross and subtle, moving and unmoving.

* * *

This has been ever emphasised all through the ages in Hindu Culture and finds a prominent expression in our Upanishads, the Gita, and later writings of its great Seers, Sages and Exponents. No doubt an one-sided and therefore a partial and to that extent a mistaken understanding of this great Truth has led to a comparative neglect of the importance of our duties and actions in this world. But it was never in the palmy days of India's greatness when with the cultivation of Atma Vidya was also manifested India's pre-eminence in wordly knowledge, Sciences and Arts, material prosperity, artistic splendour, and political freedom.

* * *

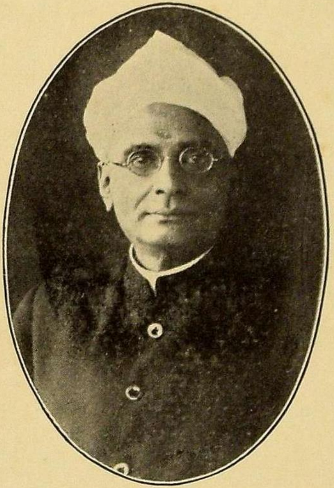
Sri Ramana Maharishi represents one essential line of India's Ancient Culture, the pursuit of the realisation of the Atman which should not in any way relax the efforts of our people in retrieving their lost position in moral and material prosperity. Therefore, it is but fitting that his picture hanging on our College walls should emphasise amidst the other aims and ideals of our College this all-important line of India's Ancient Culture; especially, as Madura was the scene of his early career as a student and he was born in our part of the country. His admirers have pledged themselves to collect and endow a chair on Hindu Religion and Philosophy in our College.

* * *

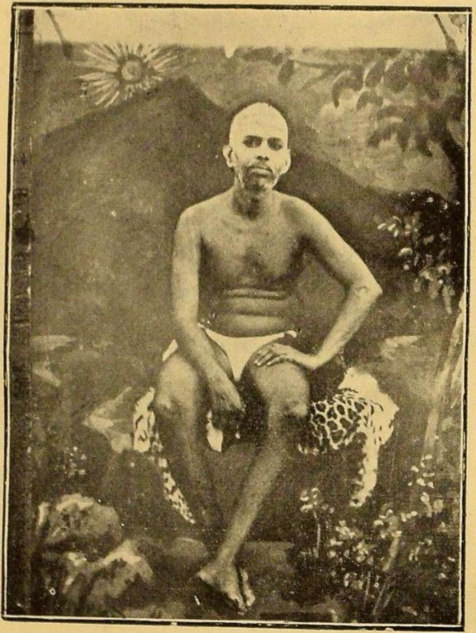
Since the aims and ideals of the Madura College have been set up so high, it is necessary that there should be an annual reminder, implying a periodic inquest as to whether we have successively striven in carrying out those aims and ideals and are firm in our loyalty and strenuous in our efforts to give living shape to those aims and ideals. Rector is the ruler. Therefore, his function is to direct and guide us aright. It is a popular office of dignity and prestige in some of the Scottish Universities which is usually filled up by eminent men distinguished in Literature, Science, Art, or the Public Life of the Country. The Rectorship of our College is similar to this though varying according to our conditions, traditions and needs, both in the method of selection and its scope and functions. We are under deep obligations to our First Rector, Rao Sahib C. V. Krishnaswami Ayyar for his inspiring address and we have no doubt that his eminent successors who would follow him in succeeding years will help to the greater and greater realisation of the part which institutions like our College should play in the moulding of the character and the shaping of the lives of the future citizens of the Motherland.

* * *

A collection committee has been formed consisting of the President, the Treasurer, Messrs. P. N. Aiya Ayyar and P. Narayanaswami Ayyar (members of the College Board), Mr. R. A. Narayana Ayyar (representing the Old Boys), the Principal and the Head Masters of the two High Schools and Mr. K. S. Srikantan, Lecturer in History and Economics, who acts as its Secretary. Various schemes are on foot which, it is hoped, will be realised ere long. One of these is the institution of Scholarships for pupils in our College classes. The founding of a scholarship of the value of Rs. 36/- per annum for the benefit of students in B. A. classes who stand first in English in a special examination held for the purpose given in the name of the late Rao Bahadur M. S. Narayanaswami Ayyar, a former Secretary of the Madura College Board by his son Mr. P. N. Nageswaran, B. A., M. L., is followed by a similar scholarship for the benefit of pupils standing first in Mathematics in the name of the late Mr. M. Venkatarama Ayyar his successor in the office of Secretary, instituted by his son Mr. Kameswaran, B. A., B. L. Further progress in these schemes will be duly chronicled in these pages.



OUR RECTOR



SRI RAMANA MAHARSHI

ADDRESS

DELIVERED BY

M. R. Ry., Rao Bahadur C. V. KRISHNASWAMI AYYAR,

(DISTRICT AND SESSIONS JUDGE-RETIRED)

RECTOR OF THE MADURA COLLEGE FOR THE YEAR 1935-36,

ON SATURDAY, 30TH NOV., 1935.

I am profoundly grateful to Mr. A. Rangaswami Aiyar and his colleagues on the Madura College Board for the honour they have conferred on me by electing me the first Honorary Rector of this College. I may assure you that I had no illusion at all as to my fitness for that high office when I accepted it. When a comrade, and that a valued and senior comrade, with whom one has worked for a quarter of a century in a neighbouring field shows the sincerity of his belief in the usefulness of a public institution by parting with half a lakh of rupees of his hard-earned money and calls on you to be one of the team that he is forming to work his scheme for the improvement of such an institution, you have hardly any choice left-fitness or no fitness. Your duty is to join and do your bit, however little it may be. That is why I am here.

The memorandum and articles of association of The Madura College Board have designated one who is to occupy the office to which I have been called, "The Rector"; and the gentleman who communicated the fact of my election to me has, with characteristic circumspection, called the office "Honorary Rectorship". I can easily appreciate the "honorariness" of the office in view of the financial condition of this college which does not seem to be quite what one would like it should be, and for making which absolutely secure and sound I take this opportunity to appeal to you most earnestly. But why call the incumbent of the office a "Rector"? Though, if it is traced to its Latin ancestor, it may apply to any one who is to *guide* or *lead straight*, when it is applied to a college the

term, "Rector," means, according to the Oxford Dictionary—our supreme authority in such matters—the college's permanent head, or master. In England its use is now confined to the heads-ship of only the Exetor and the Licon Colleges at Oxford, and apart from, there and elsewhere only the heads of certain Jesuit colleges and seminaries would have that designation. The Society of Jesus has nothing to do with this college. Even in those cases the headship of a rector is, in both the academic and administrative spheres, real and not merely nominal. Fortunately, for this college I am not to be its permanent-even temporary head or master in any sense. Fancy my being its academic head while a seasoned educationist and scholar like Principal Mahadevan is already there to guide it; and is there need for an administrative head when there is the eminent and experienced Permanent Life Member, Mr. Rangaswami Aiyar, who, I see, is according to the regulations, the ex-officio head of all the administrative bodies in the constitution of the college? In Indian University Constitutions the rectorship is a sort of consolation prize given to a Governor who is not, as is the case with his compeers, to be the Chancellor of the University in his own province because the Viceroy or Governor-General has for special reasons, to be accorded that dignity. The Calcutta University, for example, honours the Governor of Bengal in that way. For obvious reasons, that does not fit in my case. The nearest approach to my rectorship is, perhaps, to be found in some Scottish and German Universities, where an outsider is called in occasionally and delivers an address to such of their students and staff as care to attend, but even such a Rector is described by the Encyclopaedia Brittanica as, "The Supreme Head" of the university. Further, The Madura College is still not a university tho' I fain hope that, in the fulness of time, with your financial assistance, it will soon develop into one. Be that as it may, it should remove any apprehension in the mind of those interested in the proper management of the college to know that the holder of the office of the Rector of this college is to have no part or lot in the inner or outer government of

its affairs. His sole duty seems to be according to its rules, to deliver an "Inaugural address". It must also be a great relief to several, if not to all, in these days of many addresses and more discourses, that, ordinarily, like the aloe the rector is to flower only once a year and deliver only one address in twelve months. That annual address is the one for which I bespeak your patience to-day.

It was easy to accept the profferred honour, but not at all easy to choose a theme for the address. The difficulty was due not so much to the paucity as to the plethora of the subjects on which an inaugural address could be delivered. Not even the restriction in the memorandum that it must be "suitable to the students of the college and the public" that are likely to be invited to the college-day, was of much assistance in the matter of selection. For, nowadays, no subject is considered taboo by those invited to speak to such audiences. International policies, the constitutions of the world and the new one fashioned for India, the duties of citizenship, current political nostrums, racial disabilities, the very topical subject of unemployment. economic crises and depression, social maladjustments calling for reform, social service—all these and similar themes, once considered unsuitable, seem now to have as much right to a place in such addresses as only literary and cultural subjects used to have in the olden days. In fact those subjects claim and are accorded even precedence. But my difficulty was solved by a common friend of Mr. Rangaswami Aiyer and myself. Over a cup of coffee, we were discussing our friend, and I casually mentioned Mr. Rangaswami Aiyer's magnificent gesture towards this college. The common friend shook his head and wondered why such a sane man, usually so sensible and careful in matters relating to money, threw away a good bit of it on a losing cause. "What" asked he, "is the use of this college education which our friend is propping up?" Was there not technical education? Was not the prime industry of Madura-the manufacture of lace cloths beloved of the Bengalee ladies and much patronized by the Madrasee male, in great need of further scientific

investigation and help? Were not the Tamil studies, of which Madura, as the situs of the great Sangams, was the special guardian, neglected for want of funds to help them; could he not have helped Sanskrit culture, in the *Kshetram* of Sri Halasyanatha, and by that means stemmed the tide of irreligiousness? Above all, why had he deserted his first and abiding love, the Theosophical Society, whose work was languishing for want of permanent paid workers. Our common friend was much grieved over this inexcusable waste of money on a system of education which, according to him, should have been allowed to die as rapidly as it could, unhonoured, unmourned and unsung. His challenge was sincere and direct. It deserved to be taken up and it seems to me that no occasion is better suited to meet it than this, the first occasion when a Rector of the college under the new constitution speaks on a "college day."

Yes, the system of education of which this college and the university to which it is affiliated are visible embodiments is being seriously attacked, even if the process of dethroning it is not already complete. None considers himself too unqualified or insignificant to desist from throwing a stone at it. Persons, who would not be what they are, materially, morally and mentally, but for this educational system begin to get apologetic when speaking about the ladder by which they rose to their present position. Men who, while they had the opportunities to cry halt in its progress did not do so, but actually helped, in its perpetuation, now sit in judgement over it. Princes, Premiers, Politicians, Economists and even Literatuers proclaim from every platform that it is the cause of what is degenerate in the India of today. It is not merely that it is unsound in parts. No: "It is radically wrong" as we were informed only the other day by the Yuvarajah of Mysore. It seems to me worth my while and yours to spend some time and thought and see if it is at all the useless, dangerous, corrupting and wasteful thing they all will make it out to be.

It is a familiar weapon in controversies to suggest a bad or improper objective for a system and thereby discredit its results. Figs do not grow of those, say such critics. One of the oft-repeated charges against the present system is to say that it was only intended to manufacture "Civil servants", if you want to be polite, or "clerks or quill drivers"—if you are in a contemptuous mood. This *motif*, I venture to say, is not true in fact, and even if true, is not so low an ideal at all as is sought to be made out. One has only to read a few of those early despatches which preceded the inauguration of the system to know that, to put it modestly, the dissemination to the college students and through them to the wider Indian public of the knowledge and culture of the West, was at least as much the object as the manufacture of administrative assistants. As a sample, may I call your attention to one short passage from the famous despatch of 1854 which led to the constitution of our Indian Universities? In para 7 of it, it is said "Before proceeding further we must emphatically declare that the Education which we desire to see extended in India is that *which has for its object the diffusion of the improved Arts, Science, Philosophy and Literature of Europe; in short European knowledge*". If, in the earlier days, most, if not all, of the educated men were absorbed in the service of the State and in the learned professions, it was not because they were intended and were fit only for such jobs, but because there were not enough of them to be left for other work. Further is government service after all so ignoble a work as one need be apologetic about training our young men for it? Nothing ensures the steady progress of a nation than that its administrators should be the best equipped, and I believe that the best compliment one can pay to our Educational System is that the employers look to schools and colleges to get that kind of men. Look back on the magnificent service that educated Indian administrators—highly placed or low-paid-have on the whole rendered in the raising of the efficiency and integrity of the public service during the last century, and see whether, even if the object was only to train such men,

it was an unworthy endeavour. But, as I said, it was not in fact the exclusive motive.

It is true that to-day there are more educated men than the public services and the professions can absorb. But it is only defeatish mentality that would conclude from that circumstance that the system should be scrapped as radically wrong and wasteful. Speaking with some experience of the public services and the professions, I venture to think that they are "top-heavy" and that if only there is more even distribution of remuneration, work and responsibility, not only the present number of the educated un-employed may easily be absorbed in them, but a larger number will soon be required. Such redistribution will also have the additional advantage of making the work done more efficient and, what is of equal importance, more speedy. That however, is a matter for separate discussion and is hardly a fit one for elaboration here.

Paradoxically, there is another school of thought which says that the present system is "aimless" - a phrase which we owe, strangely, to the maker of one university and the metamorphiser of another, in very recent times. You will easily agree that the criticism is the result of some confusion of ideas. The real aim of all education is well-known. To put it briefly, it is to make the pupil "to think clearly, to act decisively, and to live cleanly"; and can you, my friends, say that the system of English Education of which you and I are the products has no such aims? That in some cases, it may be even in several cases, the aim has not been achieved may be true. But which system has achieved its object in all cases?

Irreligiousness is another charge, and with it may be coupled the failure to form character. "It has undermined my faith" said a young critic whose utterance has attracted the attention of a Prince and the Premier of a neighbouring state so much that both quoted him in their recent addresses. If all that means neglect of the rites and ceremonies and the study of

scriptures, one must concede that there is some substance in the charge. But I refuse to admit that man for man, the English educated Indian is in any way inferior in character or in what really is the embodiment of it-true ethical life-than the product of any other system of education in this country or elsewhere. There may be some black sheep among the educated classes. So there are, as many or even more, among those trained under other systems.

This leads us on to what I consider is the real benefit of English Education-benefit for which the critics have given it far less than due credit. To evaluate that benefit one has to consider it with reference to the conditions that obtained when it first came into vogue. To see the merit of a new system, we must see what the alternative is. Whatever the conditions were in Ancient India—and as I shall show later on, the conditions were all that is to be desired - in the middle ages Indian intellect had practically ceased to function. The pandit was then and is now a venerable individual. I have great respect for his encyclopaedic knowledge, his marvellous memory, his strict adherence to what he considers to be his religion, and his fairly simple life. But what life had his intellect? So authority-ridden is he that even in intrepreting a text he dare not and will not use his God-given brain. All sorts of notions, not compatible even with the scriptures he relied on, had and have got into his once fertile brain. He had and has become the servitor of mere mamool. As for character it was so low that on a vital religious matter he could be made to give any opinion which others wanted him to give. This defect would appear to be easily conceded even by his supporters, for in a controversy which took place some years ago a very venerable retired professor who is a great admirer of Sanskrit culture traced the opinion of the pandits in favour of the post-puberty marriage to the influence of their high-placed patrons. This he said of Pandits who had spent all their life-time in studying our Sastras. I however, should not be understood as disparaging the whole class, and I know that there are some pandits, at least,

who are above such level. My point is that the Pandit education as such has produced no better results in the matter of formation of character as the much abused English System.

Now what has English education done? I claim to its credit the removal of the cobwebs that had gathered in the mind of intellectual India and the restoration of its original virility and cleanliness. I gladly agree that virility and cleanliness was its original condition, and that it was not always in the State in which one found it in at the beginning of the 19th century. But it was English education that gave back to the Indian intellect its virile independence which made it dare to question even fundamentals, its disregard of mere authority and mamool, its hunger and thirst for the pursuit of fresh lines of investigation and its loyalty to the scientific method. Is that not a magnificent performance? There are some, I know, who would deny this and say that the system is responsible for what they have chosen to call "Slave mentality". They would, when shown the examples of a Pherosesha Mehta, a Gokhale, a Tilak, a V. Krishnaswami Aiyar whose independence of thought cannot but be conceded, say that they and others like them were what they were in spite of the English education. But that kind of argument can be advanced against any set of facts. If a system of education has produced independence of thought in one country and has not produced it elsewhere, is it not more fair to trace that slave mentality to some supervening circumstance than to the system itself? It is a fact which will be plain to any serious and impartial enquirer that the system as it was introduced into India in the middle of the 19th century was a replica of the English system of those days. May I pause here just for a minute to say that few documents deserve to be read more often than that despatch of 1854 I referred to. Its English is of the highest class, its survey of the Educational conditions is masterly and the loftiness of its tone lifts it easily to the dignity of literature. It is no mere official order, and all—students and teachers, managers of schools and colleges and parents of pupils would be very much the better for a careful

reading of that great charter. It would be an excellent thing if it be prescribed as a text—book—at least for non-detailed study—in schools and colleges. I was saying that the system introduced into India by it was the then English system—a system which produced admirable results in England in the nineteenth and early twentieth centuries. If, as is said, it has produced slave mentality here, can it not be that that mentality is a survival of a state of mind which, antecedent to the introduction of English education, was slave to authority of all sorts, and that there has not been enough of Education to remove it altogether? Aye, the existence of such mentality in some places still is, in my opinion, the answer to another criticism levelled against the system viz., that its good work if any, is all-done and that it may well be supplanted. If slave mentality still exists even to a microscopic extent, the remedy by which its rigour was removed deserves continuance. And I believe, that so long as there is that need—there would appear to be a need for it for a long day to come if the recrude-scence of obscurantism in recent times in new forms well known to us all is taken into account—English education will continue to be needed. The young critic I referred to wails that it has ruined his health, destroyed his ideals, and has given him no equipment for the battle of life. May I say in answer that all this, if true, is due to his failure to utilise his college life to the full and is not due to the system. Equipment in life in the sense of professional knowledge was never the aim of the non-professional colleges. But in the higher sense of training the intellect, it has been, as I claimed above, achieved in a vast majority of cases. What better equipment can one have for life than a trained and well-educated mind, used to test all things rationally? If in any particular case English Education has not resulted in producing such a mind, the fault is of the material and not of the system. As for the ruin of health, it is again not the fault of the college. Whatever may have been the case in earlier years, in recent times at least, the student who did not take advantage of the opportunities given to him to improve his physique has only himself to thank. In fact, the cry now

is that it is all sports and no study. As for ideals, the student who has none must have gone through his college with eyes and ears shut. What higher ideals needs he than the ideals of a Gokhale, a Ranade, a Sir Subramania Ayyar, a Sir T. Sadasiva Ayyar, a Sir P. S. Sivaswami Ayyar—Surely all these did not group through life without noble ideals? The fact is that some of the men who are not able to get now, what they consider to be their due, namely *Kushi*-jobs, are blaming a system which they have not utilised to the best advantage. This cry against English Education began only when educated young men were not able to walk straight from the college halls into office rooms or into comfortable practice. All this talk of rain of faith or absence of ideals is but the echo of the want of earnestness in using the education received in any but the old accustomed grooves.

Pray, do not go away with the impression that I plead for the continuance of the existing system in exactly the same form in which you fiind it today. It may require alteration in extent and method in some manner. It may be that it should be restricted as to numbers, to make even better use of the material than in the case now. But so long as our goal is intellectual life and not mere comfortable physical existence, so long the spirit of English education cannot afford occultation. If what I said already is the real benefit of English education, can it be said with any degree of truthfulness that we are having too much of it? To quote a few figures; in 1931, for a population of only 4½ crores, England, Scotland and Wales had 79 thousand students in their universities and their colleges and in India with a population of 35¼ crores we had only 1,05,238. Is this at all enough for the preservation of the intellectual fire of India?

For another reason also the continuance and expansion of English Education are necessary. There is vast room for the working of that system in directions not yet touched. As was only natural, when the English system was first introduced, it brought with it the trappings of the country of its origin.

Those trappings were, perhaps, necessary to do the kind of work which the system was intended to do at the beginning, namely, the work of cleansing, the washing and smoothening of the walls on which the new pictures were to be drawn. They perhaps assisted in attracting the Indian intellect to it and in making it face towards the new direction, and in turning its back on the old and the deceased. That work is no doubt over, and has been, perhaps, overdone. But the work of drawing the pictures on the walls remains over. That kind of work also needs the same spirit of vigorous and independent thought, which was generated by the new system.

It is said that education, to be effective, must be not only *rational* but *national*. I agree that it cannot achieve its object fully if it remains merely rational. But when I am told that English education had denationalized Indians, I ask what exactly is meant by "denationalization". If it means that the respect for authority as such has been destroyed, I agree that the charge is true. But I would add that it is not real loss, for that it is such a denationalisation that India needed. Further, it is doing injustice to India to say that the true Indian attitude of mind was always national in that sense. The great Bashyas of the great Acharyas, each slashing the other with exceedingly sharp intellectual weapons, are standing monuments of the freedom of thought which existed in this country even in comparitively recent times, leaving alone those giants who differed in the very fundamentals, when fashioning the SHAT DHARSANS. Even if "denationalisation" means, that the new knowledge was imparted with western strappings and in western lore only, that as I already said was, perhaps, necessary at the beginning and for a fairly long time. Educated Indians may have in the first flush of enthusiasm gone in for new-fashioned ways of living and dressing. But that true English education and such ways have no necessary connection is well-established now. You will find now a revulsion of feeling on all these matters, as much among the highly educated as among those who never entered our colleges.

This does not mean that the time has not come to turn over our face more Eastwards. Rationality should always be the spirit of our educational system. But national subjects should form the best part of its body; and it needs no saying that the body is essential for the proper functioning of the spirit and for making it express itself usefully. Local conditions are not things to be altogether neglected for the building of that body.

In turning the search towards the East one need not be deterred by any fear that the method to be adopted will be so different and the material to be dealt with so full of error that contact with them may undo the good work already done by Western Education. That is a danger that friends of English education who are not altogether antagonostic to the study of Eastern lore are afraid of. A search for what the East has to say does not necessarily mean acceptance.

The motto of those who plead for such study is not to accept everything that is national, but to prove everything and hold fast only to that which is true. Working in that spirit, I think that there is a vast field in which the Indian intellect will find it profitable to labour in. Even in what is called the "positive sciences" there is great deal to be preserved and not rejected out of hand; and with your permission may I detain you for some minutes to indicate the land marks. Take that entrancing subject of Astronomy. At the outset, one is struck with amazement at the accuracy with which, by mere observation, our ancients predicted eclipses. They had no nautical almanacks to assist them and yet, as the late Mr. L. D. Swamikannu Pillai said, the ancient Hindu method was no less exact than the latest Western method. Some of you may have seen the sun dial clocks in brick and mortar in the northern cities of India—how massively and yet delicately they have been constructed. Is knowledge of that sort to be despised simply because some poet said that the sun went round the earth every twenty four hours and our pandits will even now persist in believing in it and say so even if the claim recently made

that Aryabhatta had anticipated the West on that point, is to be rejected as an instance of later knowledge being read into vague ancient words?

Apart from Astronomy, it has been claimed that "Hindu Mathematics is the basis of the mathematical science known to modern mind." Cajori writing in 1909 said "It is remarkable to what extent Indian Mathematics enter into the science of our time. Both the form and the spirit of the arithmetic and algebra of modern times are essentially Indian. Think of that most perfect of mathemetical symbolisms, the Hindu notation, think of the arithmetical operations nearly as perfect as our own, think of their algebraic methods, and then judge whether the brahmins on the bank of the Ganges are not entitled to some credit. Unfortunately some of the most brilliant Hindu discoveries in indeterminate analysis reached Europe too late to exert the influence they would have exerted had they come two or three centuries earlier" The achievements of Lata, the two Arya Bhattas, Lalla, Varahamihira, Brahmagupta, Sridhar, Mahavira, Utpala and above all Baskhara in Mathematics still await popularisation and augmentation by the Indian intellect. Apart from Arithmetic and Algebra already referred to, no branch of Mathematics including Geometry, Trignometry, Co-ordinate or solid Geometry, Differential calculus was left untouched by them. Let us pass on to the domain of physics. I wish you to direct your attention to the excellent accoustic properties of some of our mantaps, and the whispering galleries in some of our temples built long before the nineteenth-century scientific discoveries, and compare them to the buildings erected in recent times. Look at the wonderful arches in your Tirumal Naick's palace here which has stood the test of centuries, and at the cracks in many modern arches. Is the method then adopted to be ignored because some ultra-orthodox men will say that those palaces and temples were built by DEVAS and supervised by gods and that it is not at all man made work.

Go to the department of chemistry, a branch in which the Hindus excelled more than in any other branch of positive

science. The reading of Sir P. C. Ray's Hindu chemistry is as thrilling as the reading of any modern novel of adventure tho' in the matter of truth of the story, the two are poles asunder. Look again at our magnificent temples, which have weathered the rains for thousands of years. What mortar was used to build their walls and how did the ancients manufacture it-the mortar that beats the most scientific cement hollow. Is that knowledge to be neglected, merely because it is said that they stand because they were built with the cement of faith and watered by devotion and that such a thing is impossible in these irreverent days. Pass on to the domain of Biology and study the ever-important question of heredity. " Wonderful " would be the exclamation of any student who analyses the many rules as to marriage among Hindus in the light of modern developments of Mendel's theory, and studies the *Parinama Vada* side by side with Darwinian theory of evolution. Will any zealous seeker after truth be justified in refusing to turn the search light of his brain in that direction, on the ground that they are commended to the Hindus merely on the authority of the religion and so are unquestionable. As to sciences allied to Biology, listen to what Hoernle says of the Hindu Anatomical system. " Its extent and accuracy are surprising ". Other similar appreciations can easily be cited, as regards the Hindus' knowledge of the nervous systems, and of Natural History. I would only add here that it is a pity that much of this knowledge is not systematised and gathered in any one place, but lies scattered over many books on Yoga and Philosophy. There is a work waiting for the English educated mind to take up and the enquirer will find " The Brahat Samhita " a good starting point. Much can be said about the efficiency of Hindu medicine, and of the marvellous architectural skill of the Hindus. But these are subjects taught only in professional colleges and would not perhaps interest you here much. So I shall pass on to two subjects with which you, in this college, must be more familiar.

In the domain of Political science there is much that the newly manumitted Indian intellect to apply itself. In the

recent discussion on Constitutional reform in India, nothing was more noteworthy than the implicit faith in the merits of representative government as it obtains in England, shown by nearly all who took part in the discussion. The test applied to every proposed item was, "Does this exist in the English constitution? If it does we may pass it; if it is not there, well, that should be bad:' How far is this change going to bring us nearer democracy as England has it?" Few indeed there were who asked themselves "Is the change suitable to the genius of our race? Is it to be found in any of the constitutions described in our ancient books?" Curiously even those who ordinarily swear by such books in other matters—the supporters of the Sanatana Dharma—would not turn to our books for such purposes. Even they, like the anti-sanatanists and communalists, evidently thought that what the books contained must be in support of the brahmin (that on that ground their objection may be discounted) and that therefore the best way to deal with those books was to leave them alone, if you cannot burn them. Yet a study of those books will reveal a system of government, far far superior, in my humble view, to the one which the wisdom of the modern West has fashioned. If you are a democrat, you have several forms of it described in them. If you believe in aristocracy you will find described therein aristocracies of various sorts andamong them aristocracies of saints and sages far superor to the monied or propertied aristocracy of the West. If you want autocracy those books show what Safeguards are necessary to make it beneficent and to remove its defects. It is not mere generalities that you find there. You have advise on details *engalore.* For example, take the topical question of communal ministeries. Few would imagine that the ancient books could throw any light on it, and few non-brahmins would expect that they would favour any but the brahmin. But let me read to you what the Mahabharata says in Santi Parva Ch. 85 "Oh, monarch, choose for your ministers *Four* brahmins learned, able, and pure, who have undergone the discipline of Brahmacharya, *eighteen* Kshatriyas strong

and well armed, and *twenty one rich vaisiyas* and *three* sudras who are humble in spirit and pure" i. e. four brahmins and forty two non-brahmins. I am not here to justify the proportion.

I only refer to it to show that the ancients were not so oblivious of what is fair and just as is sought to be made out by a certain class of critics, or that they were mere idealists who ignored practical difficulties. Studies of such authorities are greatly needed to-day when the country is facing innumerable problems in politics. Is the guidance of the ancients to be set aside merly because the notion has gone abroad that pre-British India knew only absolute and irresponsible monarchy and that only the kshatriyas wire-pulled by the priests were the only rulers that our ancients knew.

I shall next pass on to the region of Economics. In our schools and colleges we are teaching only these aspects of that valuable science which the westerners knew. They are no doubt very valuable aspects. But no student of that science who uses his powers of reasoning and independence of judgement will fail to see that much that is the basis of Western Civilization, and also many assumptions that economists make in the West, are absent in this country. The joint family system, the *hereditary* caste-system which till the other day wholly restricted, and even now partially restricts the choice of profession, the peculiar land-tenures of several parts of the country, the communal and social prejudices-these and several other similar factors make the theories of western economics inapplicable here. Will we not be working fruitlessly, if, in studying economics, we ignore these peculiar factors operating in this country.

I am happy that the Indian intellect rehabilitated by by English education is already turning towards the restoration of Eastern knowledge in the subjects I have referred to. Brajendranath Seal, Sirkar, Jayaswal, Majumdar, V.R. Dikshitar, Rangaswami Aiyangar, the Mukenjee brothers and others have

already begun work in this direction, and I hope the day will soon come that such studies are not confined to research students but are also reflected in the current studies for university examinations in our colleges. Much of such valuable knowlege is imbedded in the most unlikely places. Who, for example, would seek for information on these subjects in the Puranas. Yet, Mr. Dikshitar's recent studies of the Vayu and Matsya Puranas have disclosed most valuable material. No department of secular studies is untouched in these ancient books, and they all await the application of the intellectual fire for the dross to drop out and the gems to shine.

By far the supreme quest which the English educated mind has yet to engage itself in is the quest eternal-the search for the Reality. Some decades ago, at the close of the last century, Frederick Myers gave expression to the surprise, which all rational minds must have felt, that Humanity had not applied to a search which most concerned it-the search for the things of the spirit-the methods which it applied successfully in all its other fields of enquiry. Reason and the scientific method had been, for some not easily understood cause, considered inapplicable to such a quest, not only in the hands of the ordinary individual but even when the investigation was by highly intelligent minds. Scriptures began to be cited to show that such application would be fruitless. Some went so far as to declare that such use was wicked and sinful. Even when, in the middle of the 19th century, this age-old taboo was disregarded the results were only negative. Agnosticism became the fashion, but it led nowhere; and the scientists who never said "Impossible" in other fields and never wearied of fresh expeditions practically threw up the sponge in this matter. In the result, the educated Indian tossed between this attitude of the emancipators of his intellect and the blind allegiance of his ancestors of the immediate past, neglected his great spiritual heritage. Though his women folk and he himself, often in the sly, kept up the outer forms and ceremonies, he deprived himself of that peace that passeth all understanding which mere

morality or forms cannot give, but comes only by contact with the Reality. What avails all other knowledge if the knowledge of that Reality is not attained? It is often asked whether the existence of such a Reality can be proved by what is now called the scientific method. Some say yes, and some say, no. To those whose bump of faith is sufficiently developed, it is a matter of indifference what the correct answer is. They will not be losers even if rationalism fails. But one of the results of English education is the shattering of mere faith. Every day students in our colleges are encouraged by their professors to think, argue, test, experiment. It will be idle to ask them to adopt a different method of satisfying themselves as to the truth in this matter. The quest if not actively pursued leads to indifference which results in "dry-rot" of their moral and intellectual life. It is that danger that makes it necessary to renew the quest again and again. The English educated Hindu is in my opinion peculiarly fitted to pursue it. He has the knowledge of the correct method and just that much of speculative intuition-inherited and racial-which is necessary to make the application of that method fruitful. It is perhaps the utter absence of that instinct or intuition that has led the western intellect into a blind alley in that matter for as has been well said, though the testing of a hypothesis is always the working of reason, that which first suggests a possible hypothesis is most often the result of intuition. Other wise, there is no reason why when two scientists have the same set of facts before them, one discovers a hypothesis which leads to the formulation of a scientfic truth while the other is groping in the dark as to where the facts lead.

There is another reason for the failure of the West in that sort of enquiry. It has been said by a scientist himself that there is some such thing as scientific prejudice which results in the enquirer in asking for really more proof in these matters than in the case of physical sciences, and in sometimes denying obvious facts. Centuries of blind faith though otherwise harm ful may have this beneficent result in India. It will be no

surprise if it lessens the rigour of this kind of prejudice. If there is no such prejudice and if there is a real anxiety to reach the truth, I venture to think that the existence of the Reality can be proved by the scientific methods as much as any other fact which science claims that it has proved.

With your permission I propose to detain you for a short while and request you to follow me when I make a short study of this great subject. What is this Reality which is to be sought. That it is not an anthropomorphic extra-cosmic Entity is now conceded even by those who are, like Bishop Gore, passionate believers in God. The best description that I can give of that not easily definable Entity is "that mind, power, intelligence, of which the Universe, material and spiritual, is the manifestation and of which man's spirit is a part or a reflection".

What is this scientific method? It consists of four parts; firstly, there is the gathering and observation of certain similar facts. Secondly, there is the enunciation of certain hypotheses relating to them. Thirdly, there is the testing of that hypothesis by applying it to *all* the facts observed sometimes by inference, sometimes by experiment. Fourthly, comes the enunciation of the hypothesis with or without modification as a rule of science.

Before I answer this question as to how far the Reality can be reached in that way I wish to make two preliminary observations. Firstly, the fact that you cannot make any experiment in respect of a theory or hypothesis in the manner in which it is done in Physics or Chemistry is not a bar to the acceptance of a scientific proposition. If that be so, most astronomical truths cannot be accepted. Secondly, even that aspect and part of scientific method was not unknown to the Hindu mind. That Hindus were familiar with experiments of the sort which is dear to the Western mind will be seen by a reference to our ancient books. As an example I may mention

Udayana's experiment relating to the weight of air. Trying to prove that air had no weight he showed how a small bladder made of thin membrane filled with air did not cause a greater descent in the scale than the same bladder when empty. This experiment was used to prove that Earth and Air were separate *bhutas*, and not one. The conclusion may or may not be correct but it shows none the less that the Hindu scientist was capable of testing and anxious to test truths by methods other than mere speculation and inference. You all know the argument of "design", "beauty" and "purposefulness" of the universe as we see it. The inference drawn from them, is as you know, that they show the existence of the super-human power or intelligence. That argument is fairly-old and so I do not dwell on it. I however request your attention to four new lines of approach to this question which have become prominent in recent times. They may be called briefly, the astronomical, the physical, the psychical, and psychological indications. Under the first of these headings falls what is known as Bode's Law in Astronomy. Let us take the figure 0 first and 30 after it, and go on doubling the later figure. We get 0,30, 60, 120, 240, 480, 960, 1920, 3840, etc., Add 40 to each of these and we get 40, 70, 100, 160, 280, 520, 1000, 1960, 3880. You know that there are eight principal planets Viz. Mercury, Venus, The Earth, Mars, Jupiter, Saturn, Uranus, and Neptune. Few, however, know a very significant fact about the distances of each of these from the Sun. It has been found that Mercury is 39, Venus is 72, Earth 100, Mars 150, Jupiter 520, Saturn 950, Uranus 1920, Neptune 3000 millions of miles distant from it. Compare the two sets of figures and you will see that there is a remarkable agreement between them except in the case of Neptune. The figure 280 in the middle agrees fairly well with the mean distance of all the small planets or astroids revolving between Mars and Jupiter.

Is this not as good proof of an intelligence behind our universe, as one gets of any fact in several other departments of science. At any rate it is a fairly attractive field of enquiry

and to what mere fruitful use can the intellect of India be put than to carry it on further. Again, take the physical basis of our universe. Scientists are now agreed that the ultimate basis of it all is energy, in fact, *matter* is now said to be only a manifestation of energy called electrons. This has entirely cut the ground under the feet of the mechanical theory of the universe. If matter as such goes, what remains? Something immaterial, which it is conceded, acts according to certain definite rules and not aimlessly. Has this not got us very near the idea of a non-material intelligence of which this universe is but a manifestation. Let me pass on to the psychic side. Hundreds of cases of true psychic phenomena in which the existence of something which survives the physical body of man have been gathered. At one time the scientists refused to believe in the accuracy of these phenomena. But now it must be said to their credit that that attitude has changed and it is conceded that some instances of apparitions of the dead and dying, communications from the dead tested by cross-correspondence, appearance of the living in places far away from where the physical body lies, have been proved as well as any other fact. Some of them have been, as in the case of experiments in physical and chemical sciences, produced under test-conditions, and they challenge explanation· The more rational explanation of these is the survival of human personality which makes the existence of a universal intelligence postulated along with it for ages, more credible. The scientist however will not yield so easily. The explanation now offered for these phenomena is that they are due to ''fourth dimension'' and ''ectoplasm'' for whose existence there is no better evidence than for the existence of the spirit apart from the human body. Why then prefer them to the age-old belief? Let us pass on to the psychological evidence. No one discovery in the realm of psychology has attracted more attention in recent times than that of what is called ''*Subliminal consciousness*'' or the "subconscious mind". Frued nnd others have made it the basis of nearly all aspects of human conduct. That sub-conscious mind is said to be the repository of knowledge far beyond what is acquired in the

present life and it is also said that it inspires conduct which is altogether inexplicable if regard is had only to the circumstances of one's past in the particular body he or she now has. Where did he or she get that knowledge? What is the source of such inspiration? A fairly reasonable explanation of it all will be that they come from past lives and from the accumulation of experience made then--in other words, they point to the truth of doctrine of transmigration of human personality. The orthodox scientists have practically no explanation to offer except to say that it is due to sub-conscious mind—which takes one nowhere· Transmigration makes the existence of personality apart from the body or phenomenal world extremely likely.

Speaking of the doctrine I may refer to a peculiarity of the rational mind in such investigations. You all know that transmigration of souls and the doctrine of Karma go together. Karma done in past lives has been described to be the explanation of genius, of difference in birth-conditions, and in the mental and physical capacities of human beings and of evil and suffering which exist indisputably. It is however said, even by those who admit its usefulness in that way that doctrine is not scientifically proved. A recent writer said of it: "That it is more than a theory cannot be asserted or *proved* ". That is a fair example of the western rationalistic attitude in regard to spiritual problems- It may well be asked how is "the doctrine of Evolution" so dear to the scientist more than "a theory" in the sense in which that critic used it. How is it better "proved?" If the doctrine of karma is not to be accepted because the *origin* of any one's karma is unexplained, and is said to be *Anadi*, Darwin's theory should be thrown overboard because it does not explain the origin of *life* or the origin of the universe. His theory merely postulates life and universe and then explains what has occurred afterwards. Even in later stages it has a "missing link". Yet scientists and scientifically minded men who take Darwin's theory as a proved rule and work on it would ask for more proof as regards the doctrine of Karma.

The four lines of thought I have indicated briefly are worth-pursuing and I hope that they will be taken up by some one in the staff of this college, and that at no distant time, it will be the glory of this college to have demonstrated to this world that the Indian intellect has lost nothing of the power that has made the Upanishads the wonder of the world, though it is adopting a different method.

So far as I have dealt with what is the universal aspect of what is called the world of spirit. It is worth our while to spend a little time in dealing with certain local aspects of it to which also the Indian intellect should turn its attention. You all know how much in this country, as elsewhere, the spiritual problem is beset with social and ethical difficulties. On the broad question of the existence of a Supreme Intelligence, most educated Indians have little doubt, in whatever way they may have arrived at that conclusion. But their present attitude to wards the local or national aspects of that question is undesirable though understandable. So much that really has no connection with the realm of the spirit and is objectionable have been introduced in to it that rational minds are naturally repelled from it altogether. The fact that some of those who are the professed supporters of Hinduism will allow no discrimination in that matter but would adopt a "Take them all or leave them" attitude makes the work of reclaiming the respect of the Indian intellect to the really useful portions of them more difficult than ever. In spite of all that I think that a patient and calm investigation of these aspects is the duty of the Educated Hindu, and he will easily find that much of it is not dross, But before I proceed to consider the lines of approach to that problem, I may just indicate briefly why such local aspects require attention. Firstly, all but the highest have at all times, in all climes found the necessity of some sort of formalism for establishing their connection with that Supreme Intelligence or Reality. It has always been a question of degree. Religious nudism has always been as unattractive as physical nudism, though it may suit the fancy of a few.

Secondly no one, any more than Omarkkhayam, is able to "With fate conspire to grasp this sorry scheme of things and shatter it entirely to bits and then remould it nearer to his heart's desire". Most of us have to lie in beds made by others, and it is not the best part of wisdom to defy the surroundings around us in a matter that concerns us most every day. Even if we find that the best part of a socio-religious structure is really rotten, is it not a really educated man's duty to investigate and reject rationally, instead of rejecting it out of hand? There are many questions of absorbing interest in that domain awaiting such investigation. For blind belief I ask not; nay I would advise against it. But sympathetic understanding with no prejudice either way is the least that an educated mind should give them. The choice nowadays is erroneously believed to be between blind belief and total rejection without enquiry.

The result is that much that is valuable is being destroyed along with much which should be unceremoniously rejected. Take the question of "Caste" for example, which in this country alone is made a spiritual affair though it exisits in some form or other all over the world. Belief in it may not be necessary for a belief in Hinduism. That system may be after all only a bulwark erected for the preservation of our Faith, at a particular period in its development. But is it all to be destroyed as is attempted to be done to day? How many have cared to investigate the prohibition of certain inter-marriages and of certain class of foods for certain castes having peculiar duties which is all that is left of the caste system to-day in the light of the principles of heredity and Eugenics and dietetics. Are those parts of that system to be rejected without investigation simply because, some insist on all its modern farcical phases, such as the prohibition of the inter-marriage of a Kandramanickam Brahacharanam with a Mangudi Brahacharanam or the eating of onions or drumsticks on Ekhadasi days. Take that aspect of the Varnasrama system which unfortunately has been altogether neglected even by its blatant supporters. If I

may say so, the *asrama* system is the best solution of the evils of competition and is the best foundation of a social polity based on co-operation between the young and the old. The neglect of that system is the cause of much unemployment nowadays. Men much past the Shastric age for a Vanaprasta are competing with younger folks for the good things of life and cause economic dislocation. Is the Asrama system not worth preserving because a few individuals mix with it extreme notions as regards its other part relating to *varna*? Are our temples to be demolished, as one very eminent reformer-curiously not of the iconoclast variety, but a sincere bakta said in a moment of irritation, because they are mismanaged and are sometimes hot-beds of vice. We hear so much of AGAMAS now in connection with the entry of Harijans into temples. How many of the educated classes have cared to read them and see what justification there is in them for such prohibition? The attitude is generally, "If they are agreeable to my view well and good; if not they should be destroyed; in neither case they are worth reading". Take again the problem of some of our *nitya naimitya karmas*. What attempts has educated India made really to understand their significance? The very time chosen for Sandya, several of the mantras we have to utter in them, are worthy of all admiration, if only we understand them. The investigations of the psychic-research-society have thrown useful light on many a part of our *sraddha ceremonies*. I concede that many mantras in them are un-intelligible and one mantra is specially unfit for utterance by any decent man. But is that a reason for us to discard them altogether? The mantrams which we are to utter every time we take food have immense psychological value if only we know their meaning. And there are many other such aspects of our socio-religious system that deserve preservation, to enable us to get that purity of mind and body which will help us to understand the Reality. But this is not the place or time for any elaborate discussion of them all. I am anxious only to indicate broadly how valuable some parts of them are. I hope educated India will now turn

its attention seriously towards these and similar problems. I do not blame it for its doubt and disbelief in them in the past. Perhaps such doubting was even necessary. As Havelock Ellis says: "The man who has never wrestled with his early faith, the faith that he has been brought up with, and that yet not really his own—for no faith is our own that we have not sedulously won-has missed not only moral but an intellectual discipline that may mark a man for life and render all his work in the world ineffective. He has missed a training in criticism, in analysis, in open-mindedness, in the resolutely impersonal treatment of personal problems which no other training can compensate". But you will agree that the Indian intellect has now at least come to the stage where it has had sufficient training of that sort.

That such rationalistic investigations are worth making and are not at all irreligious, but that on the other hand they are permissible and even desirable has been proved recently by a passionately orthodox defender of our faith. No exponent of Hinduism has had, in these latter days, more eager and appreciative audiences than His Holiness the Sankaracharya of Puri, and none of his discourses have been set up by his followers as worthy of special admiration than those in which he spoke about the scientific basis of Hinduism, though paradoxically at other places these defenders would disavow all this rationalistic thought. I claim that the revered Swamiji's great influence is itself the result of his English education. Alone among the three Sankaracharyas who are well-known to the South Indian public, he is a Master of Arts of our Madras University and his excursions into such rationalistic regions, fugitive though they may be, are the result of the leaven that English education has introduced into his intellect. That patient and painstaking work in the field of even abstract science will lead to confirmation of the great spiritual truths so intuitively seen by our forefathers needs no emphasis. Sir J. C. Bose has demonstrated it beyond all dispute. I plead for such enquiries, not only for that reason, not only for the positive contribution that they

make to the sum-total of human knowledge, but also for the encouragement, and hope and confidence they will give to the Indian intellect. They will dispel the benumbing idea that the Indian mind is fit only for speculation and that clear and definite thought is beyond its capacity.

I am aware that all that I have suggested cannot be done in a day, not even in many days. I am also conscious that the students now in the colleges are too overburdened with other studies, under the present curriculam, to devote much time to these subjects. I know also that the professors in our colleges have many matters of immediate importance to attend to. But who would undertake this new work if the professors in our colleges would not undertake it? The memoranda and articles of association of the Madura College say that the Rector's address should be " suitable to the students and the public ", and they make no mention of the staff in this connection. I, hope, however, that Principal Mahadevan and his colleagues will not consider it an impertinent intrusion if I make an appeal to them, for as Sir Ismail said the other day, "*The college is what the staff makes of it*". Pray, equip yourselves if you have not already done so, with a knowledge not only of what the West has to say on the subjects you have to teach but also with what our ancients said and did in them. Try to put before your students the main aspects of such later knowledge also. Train them on the rationalistic line but at the same time temper its rigour, with that humility of the true scientist who has now come to recognise that his is not the only way. Jeans, Eddington, Oliver Lodge, and the mightly Einstein himself have set the pace for you in that matter. Let enquiries of the kind which I have described in a general way occupy you in your leisure hours and in your vacations. Even if your achievements are inconsiderable for a long time, your work will be a noble one worth all your best efforts.

It is by such work that you will justify the declaration always implicit but now expressly made in the memoranda and

articles of association that this college stands for the promotion of Hindu Religion, Hindu Culture and Hindu Civilization, and the strengthening of the ideals for which they stand. Believe me, my friends, that that religion, that culture, and that civilization, need not only not fear comparison with others but have a distinct contribution to make to the world of spirituality. I know that there are some parts of them that need reconstruction; I know also that the acts of some of their defenders have made it sometimes difficult for thoughtful men to enthuse over and defend their civilization and culture and religion. But this is not the occasion to discuss those defects. It was said by a famous Christian that often times, Christians have to be christians inspite of the church. It may be that Hindus have to be Hindus in spite of certain temples, certain mutts and certain exponents of our great faith. But let me assure you that the work of separating what is valuable in them from what is degenerate is worth pursuit, and it is for the English educated Hindus to blaze that trail. None, in my humble view, are more competent for that glorious work. It is because this college along with the institutions under the management of the Madura College Board is a good training ground for the attitude of mind essential for such investigations that I appeal to you for your generous support.